## A SIMPLEDRAMA OF LOVE

ALLEGORY IN THE SONG OF SONGS AND IN THE BOOK OF JONAH.

Three Views of a Remarkable Poetic Fragment-Dr. Abbott Points Out an Alleged Inconsistency.

Brooklyn Eagle.

Rev. Lyman Abbott preached a sermon on the "Song of Songs," in continuature." He said: Our theme this evening is the "Song of Songs." The phrase does not mean a song composed of many songs, but an excellent song, a supreme song. What is the proper interpretation of this book is a matter almost if not quite as difficult to determine as what is the proper interpretation of Ecclesiastes? There are not, indeed, as many different views, but the views are as widely different, and they have existed in all ages of the church, before the Christian era as well as since. general heads: The allegorical, the idvilic and the dramatic. All scholars agree in regarding the Song of Songs as essentially a love song; its theme is unquestionable. They also agree in regarding it as in some sense dramatic. That is to say, it is not the expression of a single person's thought, but two or more persons utter thoughts-it is the interplay of one with another. But this is all the critics are agreed upon-That its theme is love, and that its form is in some sense dramatic. One class of critics ! hold it to be an allegory. Solomon and his bride are the formal characters; but they are only formal-they really represent, according to this interpretation, God and His people. Under the old Jewish interpretation Jehovah is the lover and Israel the beloved. Under the Christian allegorical interpretation, Christ is the lover and the Church of Christ the beloved. The second school of interpreters regard the book as an idyl. They see also these two characters-Solomon and his bride-but they do not see represented God and Israel, or Christ and the church. The Song of Songs, in their conception, is simply a wedding hymn, or a combination of wedding hymns, exprestween a bridegroom and his bride. THE DRAMATIC VIEW.

The third view is the dramatic. It supposes that there are three characters and a chorus. These three characters are the maiden, her peasant lover and her royal lover, and the story turns upon the endeavor of the royal lover to entice away the maiden, her faithfulness to her reasant lover and her final return to him. This story is told not as a story, but in dramatic form, by a song; now by Solomon, now by the peasant lover, now by the maiden and now by the chorus; once also scene with their song. The first, or allegorical, view you will find probably as well represented as in any modern literature in a commentary by Dr. Withington, blished in 1861 in this country. The second view, which regards the song of songs as an idyl, you will find well represented Professor Moulton's "Modern Reader's The third view, which regards it as a drama with three characters and a chorus, you will find represented in a volume entitled "The Lily Among Thorns," from which I am going to read to-night by Dr. Griffis, formerly of Boston and now Ithaca, and also in a commentary by Dr. Ginsburg, of England, and in a smaller npass in an article in Kitto's "Biblical lopedia." I myself hold the dramatic view of this poem. Although it is true that there is allegory in the poem, It is only because there is in marriage a symbol, only because it is true that all earthly things are shadows of the celestial and the heavenly. Nor do I think that on the whole the piece corresponds to the idyllic conception. It seems to me to spond more nearly to the dramatic ception. At the same time we must not, in speaking of the drama, think of it as a play that could be put upon the stage, as capable in its present form of theatrical representation. It is a drama in the sense in which Browning's "Pippa Passes" is a drama. It is a play of character with character. It differs from the book of Job, which is also a dramatic poem, in that the names of the characters are not given and we are left to ascertain for ourselves as best we can when the maiden speaks, when the peasant lover, when Solomon. It is for this reason that scholars differ, and differ so widely that some of them think there is no peasant lover-there is only one lover, mon. It will possibly occur to some of you, as it has occurred to others, that the notion that Solomon's Song is a drama of woman's love is inconsistent with reverence for the Bible and with acceptance of the doctrine of inspiration. I cannot better meet this difficulty if it exists in any of your minds than by reading from a sermon preached by Dr. Behrends, of this city, in 1889 on this book, in which he advocates the dramatic or idvilic as against the allegorical conception, and in which he states the doctrine of inspiration so admirably that I will read the paragraph at

llen on so many dull and perplexed ears is that have refused to listen to its simple rural We have supposed it to contain some nystical or prophetic meaning and measuring it betrothal, that it portrays the history of an ideal And to the hill of frankincense. irtship and engagement, which ends in ppy prospective marriage, has been regarded as heresy. It has been supposed to picture the covenant relation of God to Israel and to contain hurch or the believer. These assumptions have olved such strange and far-fetched interpretans that men of sober thought have been reed and only the mystic has reveled in the nes. A prominent and noted clergyman said to me not long since in a tone of regret that in ministry of over thirty-five years the Song on was the only book of the Bible from which he had never preached. The fault is not the poem, but in our training. We come ing with crude notions of what inspiraimplies and with unwarranted canons of ism. Inspiration simply guarantees us what God's thought is on any theme on which it touches, whether that theme be the atonement buman love. Will any one presume to say that we need instruction only on the former and not on the latter? If this earth is ever to be made radiant it must be by the life of the home and a godly home means a pure and perfect love tween those who plight their troth to each The Song of Solomon is a mirror of such love, radiant as the face of an angel, and for one I refuse to be disturbed or annoyed by any other explanation. It ranks side by side with last chapter of the book of Proverbs and the book of Ruth and it is the choicest of them all. Its literary qualities are of the high-est order. Its style is charming. It is packed with varied and lofty imagery.

THE OFFICE OF INSPIRATION. This seems to me an admirable statement of the truth and capable of application to other books as well as to the Song of Songs. Inspiration has to deal primarily with the substance, not with the forms, of a message; primarily with the truth conveyed, not with the manner by which it is conveyed. Inspiration may apply equally to all sorts of truths that concern the moral life, and to all forms in which such truths can be conveyed. The command, "Thou shalt not steal," though it simply concerns an ethical relation of man with man, is as truly inspired as the command, "Thou shalt have no other gods before me," which concerns the spiritual relation of man to his everlasting Father. The parable of the good Samaritan, which deals with philanthropy shown by a heretic to a fellow man. is as truly inspired as the parable of the prodigal son, which deals with the forgive ness of the heavenly Father toward the repentant sinner. The inspiration of the essage does not depend upon its theme, out upon its power to lift man up into a higher and nobler life. And so, also, inspiration is not confined to any particular can be promoted by a history, as of Re- | life: cea and Isaac, the history is given; if I am my beloved's, can be promoted by a drama, as by the ng of Songs, the drame, is given. God shut up to any particular method of imparting His will and His life; all methods are His, all forms are at His disposal. that conception of the inspiration of the Bible which denies, emphatically denies, that it is confined to history, which | The mandrakes give forth fragrance, affirms, emphatically affirms, that it can make use of fiction, now of fact, now of law, row of poetry, now of drama, now of incident, is a conception of inspiration largbroader, diviner than a conception which confines inspiration either to any particular kind of message or any particuar form of conveying the message, Indeed, t is somewhat curious that while, as Dr. ehrends has pointed out, it has been chased, cemed heretical not to believe that the

Song of Songs is an allegory, it is also deemed heretical to believe that the book of Jonah is an allegory. In fact, whether a book is allegory or history, is to be determined by the same considerations; whether it is inspired or uninspired, whether in the Bible or not in the Bible. We are, then, none the less because we believe in the inspiration of the Bible, to take this book as we take every other book and judge by its contents and structure what its character is; whether it be poem or history, allegory or drama.

INTERPRETING THE SONG. We are to consider to-night the interpretation of this Song of Songs as a simple drama. Solomon and his court have come up out of Jerusalem into Galilee. Imagine if you will the tents with the banners float-At Plymouth Church, Sunday night, the | ing over them, the gorgeous array, the military bands and especially the harem and court ladies. The officers of the king have tion of his series on "The Bible as Litera- found a comely, sunburnt peasant girl, She has had a hard time at home; she is apparently living with her stepmother, and her half brothers are harsh in their treatment of her, but she has become betrothed to a peasant in the vicinity, and a betrothal in the Eastern world means more than an engagement means with us. The officers of the king have brought the pure minded maiden to the king's encampment. It never occurs to them that she will not rejoice at the promotion that is offered to her. Bathsheba thought it a promotion to become a member of the king's harem; Esther thought it an honor to enter the harem even of King Xerxes. In that age to become a member of a king's harem was not These views may be classified under three looked upon with disfavor anywhere or there was no public reputation against it. This peasant girl, this Hebrew Cinderella, whom her brothers have turned out to keep the vineyard, refuses the proffered honor. She pleads, in the first place, with the court

ladies, saying she has not quality that would fit her for the honor that is to be conferred upon her: Look not upon me, because I am swarthy, cause the sun hath scorched me. mother's sons were incensed against me, They made me keeper of the vineyards;

Then, thinking of the fate which threatens her, and from which she shrinks, thinking of herself as the vineyard that is in her own keeping, she cries out with pathos, "But my own vineyard have I not kept, and her heart leaps out to her peasant lover, she knows not where he is: Tell me. O thou whom my soul loveth, Where thou feedest thy flock, where thou makest

For why should I be as one that is veiled Beside the flocks of thy companions? Her cry to her peasant lover for his help is in vain, he hears not, and the court ladies jeer at her: If thou know not, O thou fairest among women,

Go thy way forth among the footsteps of the into politics, is beckened by ambition which a task, except to blind the eyes of his rea-And feed the kids beside the shepherd's tents. The king comes pleading his case in pergive her. But the glory of the royal tent | the notion sedulously advocated that a is nothing to her as compared with the shadow of the vineyards, and the banners of the royal encampment nothing to the and motherhood and humble love to the sive of pure, warm, ardent love be- simple love of her betrothed, and she re- forum, the lecture room, the business office. plies with reminiscenses of the rural scenes | I am not arguing that she should not go from which she has been taken:

As the apple tree among the trees of the wood So is my beloved among the sons. I sat down under his shadow with great delight, And his fruit was sweet to my taste. He brought me to the banqueting house, And his banner over me was love.

Stay ye me with raisins, comfort me with apples: am sick with love. His left hand is under my head. And his right hand doth embrace me.

Then occurs the song that repeats itself three times in this little drama, the refrain that indicates its moral and its significance; adjure you. O daughters of Jerusalem. By the roes and by the hinds of the field. That ye stir not up, nor awaken love, Until it please.

Lesson therefor is for us to remember: Stip not up nor waken love, till it please. Think not, O king, think not, O royal ladies, to with his, I raise my voice, here and everystir love in my heart by your banners, your tents, your military display, and all your great procedure; love answers none of these itself, spontaneously

the peasant's serenade beneath her window in the early morning: The voice of my beloved! behold he cometh, Leaping upon the mountains, skipping upon the

My beloved is like a roe or a young hart: Behold, he standeth behind our wall, He looketh in at the windows, He sheweth himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away, For, lo! the winter is past, The rain is over and gone;

flowers appear on the earth The time of the singing of birds is come, And the voice of the turtle is heard in our land; The fig tree ripeneth her green figs, And the vines are in blossom They give forth their fragrance.

Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rock. In the covert of the steep place Let me see thy countenance, let me hear For sweet is thy voice and thy countenance is comely.

And then as the utterance of this remembered serenade drifts away from her ears she answers to her own heart and to the scorn. king and to the court ladies: My beloved is mine, and I am his He feedeth his flock among the lilies.

Until the day be cool, and the shadows flee away, Turn, my beloved, and be thou like a roe or

Upon the mountains of Bether The scene changes. Solomon and his retinue return to Jerusalem. Separation is thought to be a cure of love. He will try this remedy, which parents have often tried with as little success as Solomon did on this occasion. He will separate this maiden from her peasant lover and the rural scenes which hold her. Amidst the glory of the great metropolis he will win her. He begins his courtship afresh:

Behold, thou art fair, my love; behold thou art Thine eyes are as doves behind tay veil: Thou art all fair, my love; And there is no spot in thee.

But he succeeds no better in Jerusalem than he succeeded in Galilee, but has the same rebuff: My beloved is mine, and I am his. Who feedeth his flock among the lilies

thus it has assumed a repellant or distorted | Until the day be cool, and the shadows fiee away, I will get me to the mountain of myrrh, She remembers her lover waking, she remembers him sleeping; she recalls her dream and recites it. While she slept she thought she heard the footsteps of her exhaustive prophecy of the same. It has thought she heard the footsteps of her need as a dialogue between Christ and His lover outside; he bade her open the door; she delayed; he went away; she rose up and followed him; she went into the streets of the city, the watchmen took her for an evil woman, they smote and wounded her,

> it was but a nightmare. Then again she cries out to the court ladies: I adjure you, O daughters of Jerusalem, if ye find my beloved. That ye tell him that I am sick with love. They reply with the old question:

they took her mantle from her; she wakes,

What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, That thou dost so adjure us? Why to you your beloved is more than

another beloved and to me my beloved is more than another beloved? She tries to answer with a portrait of him which is strange, perhaps to us a little crude, though we must allow for Oriental imagery.

My beloved is white and ruddy, The chiefest among ten thousand. His head is as the most fine go His locks are bushy, and black as a raven. His eyes are like doves beside the water brooks; Washed with milk and fitly set. His cheeks are as a bed of spices, as banks of sweet heres: His tips are as ittles, dropping liquid myrrh. His hands are as rings of gold set with beryl: His body is as ivory work overlaid with sap-

His legs are as pillars of marble, set upon sock ets of fine gold: His aspect is like Lebanon, excellent as the His mouth is most sweet; yea, he is altogether This is my beloved, and this is my friend. O daughters of Jerusalem.

Solomon has tried flattery; now he tries promises. He repeats his praises, and adds that he will make her the head of the harem, chief of them all: There are threescore queens, and fourscore con

And virgins without number. My dove, my undefiled, is but one; She is the only one of her mother; She is the choice of one of her that bare her, The daughters saw her, and called her blessed; Yea, the queens and the concubines, and they

praised her. He invites her to a dance and praises her nimble feet, her graceful figure and beautiful form; he declares the strength of his passion and affirms that no obstacle shall withstand him. "I will," he says, "climb up into the palm tree. I will take hold of orm of utterance. If the pure and faithful | the branches thereof." His only answer is ove of one man for one woman can be the same old reply. She repeats her promoted by the law the law is given; if reminiscenses of rural pleasures and rural

And his desire is toward me. Come, my beloved, let us go forth into the field; Let us lodge in the villages. Let us get up early to the vineyards; Let us see whether the vine hath budded and it blossom be open There will I give thee my love.

And at our doors are all manner of precious fruits, new and old, Which I have laid up for thee, O my beloved. And, turning to the court ladies, repeats the refrain of the drama: I adjure you, O daughters of Jerusalem, That ye stir not up, nor awaken love,

Until it please. Love is spontaneous; it cannot be pur-In the last scene love has won. The

maiden returns from Jerusalem leaning on the arm of her peasant lover. They come to the tree under which they first plighted their troth, and there she sings this bride's ong to him:

thine arm: For love is strong as death; alousy is cruel as the grave: The flashes thereof are flashes of fire, very flame of the Lord. Many waters cannot quench love,

Neither can the floods drown it:

He would utterly be contemned. To a true woman no wealth is of worth to be compared for a moment with the love of a true heart. That is the lesson of

If a man would give all the substance of his

A NEEDED LESSON. Remembering what life was in the Orient, remembering how far men had strayed away from the first marriage law-one husband wedded to one wife till death do them part-remembering how love had died and licentiousness had taken its place in that awful system of polygamy which created the great harem, can we say there was no need of an inspired drama to teach lessons of the Song of Songs to the eastern world? Are we sure, as we look at life in America, that there is no need to be taught this lesson in our own world? Is marriage a la mode unknown with us? Are there no parents who think a good match for the daughter is a match to a wealthy suitor or a noble one? Are there no men and women in America who weigh love over against houses and lands and call love the lighter weight of the two? Are there no women who find themselves distraught between the plea of ambition and the plea of love and know not which road to take? If 'love in a cottage" has been often sung. It has often also been scorned and scoffed at by the cynic. It may be said that literature is full of this story, that it is the common plot of the ordinary novel, that again and again through fiction, ambition and love are put in contrast and love exaltedthat is true; but what will you say of the first writer who told the story of the battle between love and ambition and put love first? I doubt whether there can be found anywhere in ancient literature a story of pure womanly love antedating the Song of Songs. This sweet song of woman's fidelity is the spring out of which all the dramas of literature that have glorified pure, simple, earnest, honest, faithful love have, as it were, come forth.

I cannot but think that the lesson of this drama needs especial emphasis in our time and in our country. The higher education and the larger life of woman in our day bring temptation-higher education and larger life always bring temptation. Woman entering into literature, into business, before came not within her horizon. Now and again in public addresses the home is even scoffed at, the husband treated as a woman advances her position and rises into a larger life if she turns from wifehood | things intrinsically absurd. Such as the into business: I am not arguing that she should not be lawyer, doctor, minister or politician; I certainly am not arguing that the doors should be shut and she refused permission to open them. But this I do say: It is impossible to have those doors open, to have that larger life given, to have all the motive powers and the intellectual powers quickened by a broader and greater education-it is impossible in the rush and hurry and turmoil of our American life to bring about all this and not subject woman to the temptation to take ambition as her object in place of love. Against every notion, come how it may and whence it may, that it is a nobler thing to be in business or in a profession or in politics or in literature or on the platform than it is to love with fidelity one man, to be his companion, consecrated to him, joining her love where, and thank God for the Song of Songs, which teaches us that all the trappings and attractions, all the glory and things; try not to stir love till it wakens | the power, all the accounterments and the elements that becken to the court are as She recalls her rural life, she remembers | nothing compared with the sweet sacredness of humble, quiet love, In this Song of Songs I, too, see an allegory, as in marriage I see a symbol. In some true sense to every one of us, man

or woman, these two beckoning spirits come. As Hercules was invited in one direction by pleasure and in the other by wisdem, so every one of us is called in one direction by love and in the other direction by ambition, and I take as the great and final message of the Song of Songs, this: No ambition can take the place of love; the man or woman who has the great possessions, the fine equipage, the royal apparel, fame, social splendor, and no love, is to be pitied. But the man and woman who have in their hearts faithful, loyal, true love one for the other, though their home be a cottage with a sanded floor, though their only equipage be the baby carriage, though their only literature be the daily press, though their only trappings be clothes twice turned and turned again, need

HUMOR OF THE DAY.

pity of none. For if a man would offer all

his houses and all his substance instead

of love, he should be scorned with a great

A Happy Thought. Assistant Editor-There's nothing to fill seventh column, sir. Editor-Tell the foreman to set a lot of type at random, and we'll call it a Scotch dialect

Couldn't Stand Alone.

Cincinnati Commercial-Tribune "They tell me Van Wither is very weak since his last sicknoss. "He is. I saw him on the street just now and asked him for a fiver; but he couldn't stand a

No Wonder She Wept.

"Don't weep so, ma'am. Other boys have gone to second returned alive and well-why shouldn't "But J-Jim is go-going on a bub-bub-battleship, sir."

Could Not Understand It. Puck.

Levy (astounded)-Suffering Rachel! Vas it made of asbestos? Took a Fall Out of Each Other.

Hobson-Heavens! old man, how you have torn your clothes! I hope you aren't hurt. You must have had a terrible fall from your bicycle. Dobson-Nothing of the kind! Rebson and I got a-talking about the best make of wheels; that's

Easily Remembered.

Cleveland Plain Dealer. "I sent Mr. Hanna my congratulations first "Do you think he will remember your name 'Remember my-I should say he would.' "Might I ask-" "Certainly. My name is Smith!"

For Health and Pleasure. Detroit Free Press.

Thousands of able-bodied men have suddenly discovered that they require the air of Nevada, and are arranging to be there about the middle The Revenge of Years. New York Press. The whale spouted in triumph

"What's the most noticeable thing in connec-

tion with the practice of your profession,

"Never you mind!" shouted Jorah, vindictive-"You've given m: a good deal of trouble,

admit, but you just wait till the latter-day theologians tackle you! With a hoarse chuckle he struck out over the sand-dunes toward Nineveh A Straight Tip. The Heiress-Yes, when I don't wish to accept

certain men's attentions, and they ask me where

In Hard Luck.

Mr. Scribbler-When I came to New York I

live, I say in the suburbs. Selfsure-Ha! ha! An excellent plan. (After a pause.) But where do you live, Miss Brownlow: The Heiress-In the suburbs.

Tammany Times

didn't have a cent in my pocket.

Mr. Murray Hill-I was worse off than that when I came to New York; didn't even have Scribbler-How was that? Murray Hill-I was born here. A Dangerous Method. Courier-Journal. Young Clergyman-Would you advise me to

write my sermons? .Old Clergyman-No; I think it is better t preach without manuscript. But you should first study your subject until you become thoroughly saturated with it. What is your topic for next Sunday? Young Clergyman-The Rum Demon.

His Great Service.

Judge. Dhusty Rodes-I did the railroad a great serv-Weary Walker-Stopped a train at a dangerous Dhusty Rodes-No; signaled to the engineer hat there was a man on the track and he slowed Weary Walker-Who was the man?

Dhusty Rodes-I was. A Cold Snap.

winkles Fanny Furman-How awfully sad about Mrs. Elsie Ermine-Indeed! I haven't heard. What Fanny Furman-Why, right in the midst of our ery coldest weather some stupid society editor but her in the paper in a light fluffy decollete town. The result is pleuro-pneumonia, and she is not expected to live.

MUNHALL SCORED

Set me as a seal upon thine heart, as a seal upon INDIANA EVANGELIST ATTACKS MINISTER IN OAKLAND, CAL.

> The Rev. Wendte Replies that Dr. Munhall's Preaching Makes Either Fanatics or Infidels.

Oakland Dispatch in San Francisco sive and grateful.

Rev. C. W. Wendte returned to the charge in his dispute with Rev. L. W. Munhall today and made public the following letter: "I regret to see that the revivalist Dr. Munhall is very angry. This is not the temper in which to commend the gospel a loving and forgiving Christ to his hearers, nor is it favorable to the "sober mind" in which religious differences should be discussed. The doctrine of a local, material and endless hell is so abhorrent to the reason and conscience of enlightened man, so foreign to the general spirit of Christ's teachings, and so blasphemes the loving fatherhood of God that I do not wonder Dr. Munhail hastens to disavow all personal responsibility for it, and throws it upon the Bible, or rather upon certain passages in the Bible. Unquestionably these teach a literal and endless hell. Unquestionably also the general philosophy and spirit of both the Old and New Testament is entirely opposed to this doctrine of eternal torment. It would be an easy task to prove this did space and time permit. I may refer to my recently published sermon, and, better still, to the great work on 'The Doctrine of a Future Life,' by our newly elected Unitarian pastor at Berkeley. Rev. William R. Alger, which is now in its

various modern languages, and is acknowledged by all scholars to be the most important book ever produced on this subject. "How are we to reconcile these variations and contradictions in the teachings of the Bible? They cannot be reconciled. Even Dr. Munhail does not attempt so hopeless son and say that they do not exist; that the Bible is one harmonious and perfect whole, without blemish or contradiction. slaveocrat, love laughed out of court and But this is untrue. The intelligence of a child would suffice to prove its absurdity. For instance, the Bible contains many statement that the first woman was made out of the rib of a man, the account of a serpent and an ass talking, the stories of Nebuchadnezzar eating grass like an ox for seven years, and that Jonah lived three days within the belly of a great fish. If Dr. Munhall were to find these stories in any other sacred book than our own he would denounce them as absurd. Is it not pitiful to see him defending them before an intelligent audience to-day-I mean as accounts of actual events? The historical and scientific errors in the Bible story are many, and are not made to disappear by simply ignoring them, like the foolish

twelfth edition, has been translated into

ostrich with its head in the sand. "Dean Stanley, the eminent churchman frankly admits: 'It is now clear to all students of the Bible that the first and second chapters of Genesis contain (not one, but two narratives of the creation, side by side, differing from each other in almost every particular of time, place and order.'

FOOLISH CONCEPTION OF GOD. "The childish and morally degrading conceptions of God contained in many passages of Exodus, Deuteronomy, Numbers, more rational, humane and ethical standards of Jews and Christians to-day. Exodus xxii, 18, we read the command, This command to put witches to death has resulted in the destruction by horrible methods of hundreds of thousands of innocent persons, just as a somewhat similar text in the Vedas has caused multitudes of Hindoo widows to perform the dreadful

rite of suttee. "In Deuteronomy, xxi, 18-21, we have the command to stone to death unruly and disobedient children, without trial. In the 137th Psalm it is regarded as a beatitude pronounced by God on any man who should take the little innocent Babylonian children and dash them against the rocks. In Leviticus xxv, 44-46, we have slavery inculcated as a perpetual institution. But enough. "I ask how do these cruei, erroneous and often immoral teachings comport with the exalted teachings of God, the lofty conceptions of morality, the humane and tender precepts and examples in which both the Old and the New Testaments abound? "Says the Rev. R. F. Horton, D. D., an eminent orthodox divine, the old way of

orthodoxy was to read 'the Bible from Genesis to Revelation as a smooth, consistent voice of God, like a Delphic Oracle.' If you came across any contradictions or inconsistencies you were to attribute these to your own feebleness of apprehension, but never allow that there could be anything wrong in the book. If, for example, it said in Chronicles xvii, 6, that Jehosaphat 'took away the high places and the Asherim out of Judah,' and then in were not taken away, it was a proof of reverence to the infallible word to show and not taken away by Jehosaphat, because 'the word of God cannot be broken.' If in reading the Bible you came across sentiments of flerce retaliation or deeds of savage bloodthirstiness, against which a man of ordinary morality might naturally revolt, it was your duty to justify these sentiments because they were the words of God, and to find excuses for the deeds be-

not be approved by God. That was treated as presumption, as judging God, as setting up the intellect against its maker. 'This.' continues Rev. Dr. Horton, 'was and is the decision of the old orthodoxy. And what is its result? Plymouth Brethrenism on the one hand and intidelity on

"And this, I may add, is what Mr. Munhall's method of interpreting the Bible leads to-superstition on the one hand and utter unbelief on the other. It may even, when combined with religious excitement great revival usually leaves sorrowful consequences in weakened intellects and wills, Oakland whom Mr. Munhall's meetings have plunged into such profound melanthat she has to be constantly watched lest she do herself a harm. The doctrine of Bible infallibility, like the cognate doctrine of papal infallibility, is a de-

lusion that leads only to infidelity and THE BIBLE A RICH MINE. "The true way to look upon the Bible is to compare it to a great mine which contains ledges of precious metals mingled with baser minerals, and all embedded in common quartz and rock, from which it needs to be separated to make it available for the service of man. To present the gneiss and granite, the copper and tin as of equal value with the gold and silver is no ill effects from this artificial help. He irrational and harmful. As metallurgy provides methods for extracting what is valuable from the products of the mine, so the entirely unknown to those who use the science of biblical criticism would help the student of the Bible to separate what is valuable and permanent in the Bible from what is transient and no longer of service except as a historical and literary testimony to the growth and development of religious thought through the ages.

"Now the so-called higher criticism of the Bible does this. It makes the Scriptures newly significant, beautiful helpful in the life of man. Of the higher criticism I observe from Dr. Munhall's utterances he knows nothing. But evangelican Dr. Horton, already quoted, says of it: The higher criticism is of God, and, whatever is to be said of individual scholars, the method must prevail, to the lasting good of religion of the church and of man-"Canon, now Dean, Farrar of Canterbury

says in speaking of the higher criticism: 'I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics. In Germany itself there are scores of learned professors, and among their entire number there is said to be only one-and he a man of no name-who clings to the old method of interpretation. Truth is great and will pre-

"It would be easy to heap up similar decmantle, Revs. Driver, Cheyne, Walter F. Adeney, Rev. Frank Porter, of the Yale answering his recent address, even though so largely directed against me personally, ising and truly helpful view of the Bible. "Mr. Munhall's personalities are indiffer-

and the same church in this city, one of its most intelligent congregations, and the one most active in good works. Fabiola Hospital, Humane Society, Chabot Home, Ebell Society, Starr King Fraternity and other charities and helps to higher life in Oakland are our best reply to such derogatory remarks. True, I am a liberal in religion. But liberalism does not mean indifference. It means a way of

longest settled Protestant pastor over one

thinking, the way of truth in love. I try, at least, to observe both these principles in my public utterances. But any cruelty, any inhumanity, arouses me, whether in doctrinal teaching or in practice. This is why I publicly upbraided the horrible and erroneous teaching of Mr. Mullhall. For every true, just, loving and helpful word he may speak he will find me ever respon-

The First Presbyterian Church was crowded to-night with people who went to hear Evangelist Munhall It was expected that some reply would be made to the letter issued to-night by the Rev. C. W. Wendte, but Munhall's remarks were confined to pointing out the sure, safe way to attain salvation. Munhall dwelt upon the mportance and necessity of the revival, but did not enter into personalities. The meeting was closed with the taking of voluntary testimonials from those assembled, and this occupied fully an hour of the time.

### HARMLESS SLEEP PRODUCER The Australian Pituri Plant Produces No III After Effects.

New York Evening Sun.

The pituri is a plant about which science krows very little. Some one writing in the Lancet a few years ago stated that the herb was a dangerous and poisonous one, which should not be used except under the strictest medical supervision. While in the pituri country, Australia, afterward, the writer disclosed this medical statement to a chief who spoke broken English, and asked his opinion.

"Man blurry fool," was the stolid reply. There is much in this answer, for how can medical science regulate the beneficial use of a plant which it does not understand itself? In its natural green state the pituri is a dangerous poison. After it has been properly roasted and treated by the Australian tribesmen it is not only perfectly harmless, but a soothing and beneficial auxiliary in medical practice.

Pituri, after treatment by the natives, gives perfect sleep. Its influence softly steals away the senses until the Whole nervous system is naturally at rest. After ence of the drug. Pituri is thus a perfect antidote to insomnia and an absolute cure for neuralgia. The writer is a chief in an again. The plaits turn toward the front, adjacent town, and is speaking from his which is wide enough to form a panel, and own knowledge of the plant and its effect are run down like tucks fully half a yard accordingly respects and envies the posupon himself, as well as that upon the in front, this distance being shortened on warriors. It produces sleep that is perfect and natural, and waking like that produced by the invigorating morning air in the mountains. For this plant the wild tribesmen will sell their dearest possessions. It known and used everywhere among them, though very few outside tribes know whence it comes to them. That secret is around the bottom in graduated widths or left to the tribes about Georgina

The pituri is a shrub or bush six to twelve feet high, and found only on a ridge of barren sand hills, sixty miles wide by one | tucks of all widths will figure largely in hundred to 150 miles long, running in a gan river, in Northwestern Queensland, Australia. The nearest civilized point to black or colored ribbon, set on the skirt the pituri district is on the Guif of Car- across the front, overlapping each other, pentaria, which is six hundred miles north and separating toward the back, so that of it. It grows on the immediate crest of they cover twice the distance the sand hills. It will not grow on their and it has never been found in the valleys | waist to hem with black silk net, bound does not grow in large bodies, but in small patches of from three to eight plants. The stem is small. Some of them grow as large | and, whatever the later French models may as three inches at the butt and twelve or so feet tall. These large ones are rare, own throughout the summer with all sorts however. The average shrub height is four of wide collar effects, which may be put thick. It is similar in appearance to the | collar. The bodice which blouses a little in sandalwood brush, but the leaf is more front is still very popular and some of the elongated and of a waxy, light grayish tinge. The stems of the young shoots have a reddish tinge or color. About a month or so after the tropical rains have fallen the aborigines make pil-

grimages to this section, and pluck the broidery and beaded lace put on in the form young shoots. These run from six inches of a bolero afford a favorite way of pro- fashioned scent. I turned to find her. She to a foot in length. The sprigs make their | ducing the desired shape, but there will be | stood just behind me, and she-well, she first growth in winter, then, receiving the a variety of Eton and zouave jackets among benefit of the warm tropical rains, shoot forth young and luxuriant tendrils. After the blacks have gathered these, they line themselves out in skirmishing order and set fire to the spinifex (a sort of | serve all the purposes of waists when worn porcupine or turpentine grass, which, be- with fancy vests or false fronts, ing lightly charged with native volatile matter, burns, no matter how green it is.) This firing serves two purposes. One of these purposes is to hunt out the game which takes shelter on the sand hills; the other, and far more important purpose served, is the scorching of the trunks and limbs of the pituri scrub. This causes shoots to spring from the roots and butts for the next year's crop.

After the sprigs or shoots have pulled and collected together, large fires are made on the deep sands of the lowlands near their camps. When the brushwood of these fires is burnt into a coal these and the ashes are mixed with the Chapter xx, 33, howbelt the high places uted regularly and placed in a bed of this sand made for that purpose. It is then covered over with the mixture of hot sand how the high places were both taken away and ashes. This serves two purposes, also. The one is to dry the pituri so that it is easily carried; the other to cook it and retain its virtue, as in drying tea. The herb

is then ready for use in trade. leaves and the tender portion of the stem. The blacks then start away with it for trimiles away over western Australia and to once a week; if in the afternoon, they have Katzenstein (proudly)—Twenty-seffen years ago to argue that because the sentiment was which is nearly one thousand miles from sewing is over. I came to New York undt shtarted in peeshnish | not godly, it could not come from God, or where it is gathered. All along the Paroo. A class which has quite a little because the deed was unchristian it could | Warrego (tributaries of the Darling), and on the Buller and Barcoe, in Queensland, are anxious to lay in a stock of dainty the tribesmen use and traffic in this sleep-

giving drug of the Pituri tribes of North Queensland. The indigenous race prepares it, further, for private use, in the following manner: The leaves and tendrils are broken into minute pieces by the blacks with their fingers, and then put into their mouths to be dampened. After wetting, as above, the particles are placed on a clean stone, specially prepared for that purpose. leaves of the gidyah (a species of acacia) a lovely pale pink muslin with fine sprays and terrorism, dethrone the reason. Every or those of any species of the mamosa are taken and dried in hot ashes, then put in | trimming the skirt with three little ruffles the flames of a fire-an ordinary fire, made of plain pink muslin edged with narrow know of at least one young person in from any substance-to light them. As eeru lace. The bodice will be gathered these gidyah or mamosa leaves burn they full at the waist, back and front, and over are held over the wet pituri on the stone so that the white ashes of the burning leaves fall on the dampened stuff beneath. and tie in the back with a full bow and This process finished, these ashes and the pituri are well mixed together by violent rubbing. The drug is then ready for use. It is used in this way: The black works the pituri in its prepared state in a small piec of native flax, so that it will hold to-

gether and not waste. This flax is prepared in the form of a cord, which is carried about the neck. When the wearer wishes rest or sleep after a hard fight or a long day of tiring travel, he takes the end of the hempen cord in his mouth and chewa ituntil he falls off to sleep. Then the cord drops out of his mouth. He awakens after his sleep refreshed, his old tired feeling gone, his whole nervous system toned and never has a craving for the drug. He simply uses it when he needs it. Neuralgia is

pituri yoke hands it around to the remainfeels his own senses stealing away he hangs the end behind his ears for safe keeping. Very few whites have seen the pituri scrub, and its medicinal properties are unknown to the science of Anglo-Saxon civilization. As before stated, the pituri country is about 150 miles long. It runs from the back of Toko Water Hole (on Linda creek, west of the Georgina river) on the north to the back of Sandringham Station on the south, and is sixty miles wide. This plant does not grow in any other country of the world, and this is the only place in which it is known to grow or an application from some deserving peror can be grown in Australia. It is not even known anywhere else in the world, except by a chance hearsay 'raveler.

quantity needed for each dose or treatment. It is highly prized by the wild blacks of Australia, as is seen by the wide scope of country it reaches through barter and trade. The native prizes nothing higher than this herb. He will do more for its possession than for any other earthly treasure. In the Bora ceremony it is indispensable to the medicine man. The elevation of the pituri country

about six hundred to eight hundred feet larations from Dr. Briggs, Canon Fre- above the sea. It is a dreary waste of sand, but the Wahki and Pituri tribes have shed much blood defending this preciou Divinity School, etc. But they would be plant from the hordes of invading blacks lost on Dr. Munhall, nor would I dream of | who have hunted it out and surged down upon them to conquer this country. Years of fighting and constant training made the vere it not for the splendid opportunity it | myall of the sand climes invincible to his fords me to place before the public the ancient foe and a terror to the slow encroachments of our civilization. The writer has lived with these people; he has slept ; note answering the vital subject, and exnt to me. He is a stranger in Oakland, I many times the restful pituri sleep. Thia and it is unseemly in him to criticise and | plant cannot be transplanted. All efforts to | condemn from his slender knowledge the do so have failed.

# FOR FEMININE READERS

LENTEN SEASON BRINGS THOUGHTS OF SPRING GOWNS.

Habit of Answering Letters Should Be Formed by Women-Girls Who Sew in Lent-Poise of Character.

As the Lenten season approaches and frivolity is supposed to take to itself wings, says the New York Sun, the ever-important question, "What are to be the fashions?" comes up for serious consideration, and the principal interest of all womankind will soon be centered in spring gowns. To succeed in anticipating the modes by two or three months and solving the mystery of things to be worn long before they are required is considered a great point of advantage in the scheme of economy in woman's dress, so all the manifestations of the styles to come are eagerly searched for a

new idea. The most radical difference between the new and late models is naturally expected in skirts, but, while they have changed somewhat in form and fullness, and there is greater variety in the manner of fashioning them, they are still far removed from the scant dimensions which have been predicted. Thin materials, so much worn in sum- should say-poise. Really, I know nothing mer, require fullness to make them pretty, and then the fluffy, much be-ruffled silk and | vidual or those with whom she comes in lawn petticoats which are being turned out | contact. It appeals to people, somehow, far as the latest novelties indicate that the more than almost any other trait. Beauty, fairly full skirt will be fashionable cleverness, amiability, sympathy-all these throughout one more season. The plisse soleil skirt is the popular one in Paris for all transparent fabrics, and a pretty treatment of it is a wide band of embroidery or lace around the bottom. Skirts with rows of tucks around the bottom will be worn, and skirts with a group of three cords set in shirs a few inches below the waist, drawing in the fullness to fit the hips closely, are another fancy. Among the new foulard gowns made for wear in the South are some with narrow tucks, with a space between, running down four or five inches from the waist, falling toward the front and beginning at each side of the front . The skirt is gored, but not closeof course, as the tucks dispose of the fullness; it is trimmed at the bottom and hangs loose from the silk foundation skirt. which is finised with a pinked ruffle inside The old-fashioned full skirts laid in side plaits, but with a difference, are to be worn each one toward the back, where they are stitched down only two or three inches The prospect for inexpensive and fashionable gowns is not very encouraging now that the decree has gone forth that skirts | are naturally drawn to any one who merely must be trimmed and yards and yards of velvet ribbon and silk braid are sewn in

up and down the seams if that form is more becoming. Ruffles edged with lace or narrow ribbon will be much in evidence later and the trimming of their gowns. One novel eight tiny ruffles edged with very narrow they do in front. Half worn black satin The modes in bodice decoration are legion bring forth, the little bolero will hold its points, neatly corded after the manner of the cloth gowns for spring wear which will have sleeves like the more pretentious spring coats. Eton jackets will be the most popular style for linen and pique gowns and

What Girls Are Doing.

Harper's Bazar. As Lent draws near, the girls' minds are turning toward thoughts of sewing. They classes have been arranged among them already-some to sew for the poor, some to figures are applied sometimes with a dash sew for the missionary societies, some to of red or of gold and traced artistically sew for the missionary societies, some to sew for hospitals, and some to sew for themselves. There are different ways of sand; the newly gathered pituri is distrib- getting up these sewing classes, but they are almost always supported by subscription. In classes which sew for the poor, each girl pays from 50 cents to \$1, which sum goes toward buying the materials. The girl who gets a class up generally selects a committee among the different members, and their duty is to make the pur-The virtue of the plant is in the cooked chases, and cut out and prepare the garments for sewing. There is nothing original in this, as nearly all church-sewing bal use and barter, and it finds its way societies are run on the same principle. through the nomadic tribes thousands of They meet generally at one another's house in the Word of God. You were not allowed the Darling river in New South Wales, tea at 5, and ask a few men in after the

ty has been arranged among the girls who summer gowns, and who do not in thes hard times feel like paying from \$20 to \$25 to their dressmakers for them. In this class they have a teacher, to whom they two continents is introducing short skirts pay \$5 for a course of eight lessons. Some of the prettiest wash stuffs have been bought at the recent sales, and the girls (who have just had their first meeting) are busy making, and learning to make morning dresses and shirt waists for what they call "almost nothing." One girl has on hand of roses and leaves strewn over it. She is it will be a bertha of the plain pink also edged with ecru lace, which will cross over ends. Other girls are making shirt waists. which, when finished, will not cost more

than 50 cents apiece.

Answer Your Letters. Philadelphia Press. It is as easy to fall into a good habit as

You may not believe me, but try it. Then you will find me correct. The habit that I have in mind is the prompt answering of letters and notes that should be attended

to immediately. This is not intended for the eyes of those women who have so much note writing to do that they hire a private secretary and give over the early morning hours to the When the supply is short the owner of a | task. It is intended for all those women and girls who, like myself, have to do der of the tribe. When he has finished and I their own writing and put by many an important written question to be answered

after while. I known you do it, for I do it and every woman I know does it. "Oh! My, I have a heap of letters to write and I am going to take the first rainy day off and do it, is the remark eight out of ten women make every week.

It is so easy to drug our consciences regarding this answering of letters and notes. The postman rings and your mail brings you an invitation or a letter with an earnest question, or a note with a check son, or a request for an address, etc. read the letters, but you are going out that morning, and you are tired after luncheon. From one to one and a half ounces is the and go to visit in the afternoon; then other cares come at night. The next day you remember with a little shiver that two of those letters should have been answered at once; that you are

> kindnesses, and you wonder what they will think of you; and I will tell you-they will think you are very careless-and they are And so your obligations in letters mount up until they assume gigantic proportions and rise to horrify you in your sleepless

under obligations to both those people for

tours. When you contemplate the task i saks herculean. Here's the remedy: The postman bring your mail at breakfast. Go to your desk ind answer each note or letter that requires an answer. You needn't make your answers into long letters. If you think the letter deserves a long answer reserve that for a better day, and write r plain that you will write a letter later. I admit that you can't make much head

my if you intend to write a letter to

every one where a note would do. Cultivate the habit of notes. Keep the letters for special people and special occasions. You will be amazed at your progress if you learn to do both these things. Answer at once and learn to condense. It is not necessary for you to enter a long family history when you are sending Mrs. A. your special recipe for mince pie when she is in a hurry and wants it for a dinner party. Long letters belong to the days of stage coaches, but now they are reserved for certain times.

As for the answering, you will find that twenty minutes given after each mail that needs attention will clear away a net of cobwebs. You will never get hopelessly entangled.

And, oh! people do so appreclate a line at once. Haven't you ever sent a little gift, a cheque, a couple of tickets for some affair, and wondered for days if the person ever got them? Three lines from that person ten minutes after would not have cost her five minutes and saved you much guesning. Thank a person for a gift the day it

Acknowledge an invitation for dinner uncheon the day it arrives. Acknowledge the receipt of a check at

Send an address the day it is asked for. Thank your hostess for your visit the day you return home. Either leave your card or write a note to a friend as you hear that friend is ill. Keep sufficient paper and envelopes on

hand, so your notes can be written at once,

### and remember that a dainty note is the fall mark of good breeding. To Be Desired.

New York Evening Sun. "If I were asked to name what to my mind is the most telling attribute of character," said the sagacious woman, "I more effective, either as regards the indiare very well in their way; but I doubt if any of them ever prove half as potent as polse, the manifestation of a perfect equilibrium of mind and soul. I suppose its largely because so few of us possess it. We always admire and envy what doesn't belong to us, you know. Placidity of temperament is, indeed, all that is rare, particularly when it's a schooled and disciplined placidity, not merely a cowlike calm, but a cool repose significant of great reserve strength and force. So much to be desired is the quality, however, that many undiscerning persons are willing to accept the imitation for the real; in other words, the 'cowlike' calm often passes for repose. That's why stupidity is so often put up with, even looked up to. People still cling to the erroneous if long-established notion that still waters invariably run deep, and think that because one says nothing it is because she has a great deal to keep silent about. About the only leg that conceit has to stand upon is that it is often mistaken for poise. The unclever observer sees the supreme self-satisfaction and takes it for granted that there must be something to be satisfied about, so she sessor. Yes, poise is a quality that in its real form or its counterfeit presentment is all that is appealing to the many of us who are continually losing our balance of individuality. We long to acquire it, and we appears to possess it. It is one of the most attractive traits on record.'

A Good Thing Abused. Washingon Post. I hope the next Congress will turn its grave attention to one of the crying evils north to south direction, west of the Mulli- skirt trimming for thin dresses consists of of the day—the abuse of perfumes. There ought to be a commission appointed to see to it that no woman is allowed to go about an olfactory offense to her neighbors. was jammed into a crowd coming out of sides nor on the slopes of the lowlands, skirts are made new by ruffling them from | way, don't our theaters open the side doors to let people out after a performance?-and between these low, barren ridges. The tree on the edge with bias black satin, or I think every woman within smelling distrimmed with narrow black velvet ribbon. | tance of me wore a different perfume, and each perfume was worse than any of the others. A very large woman with a bird of paradise tail in her bonnet blocked the way in front of me. She had been sprinkled with something like vanilla extract. A to six feet, with trunks about two inches on as a yoke or loose at the edge like a woman to my right wore musk. A woman to my left reeked with Jockey Club. In the midst of all the jam and clash of odors I latest gowns are fitted very close and plain | caught a whiff, just the suggestion of a at the waist, where they are finished in two | whiff, of lavender. It smelled so fresh, so clean, I thought of my grandmother's years ago. Surplice effects, too, will be linen closet, and rainy days in a New Enmuch in favor. Various trimmings of em- | gland country house. Only the daintiest of gentlewomen would adopt the sweet, old-

# was a man and six feet tall.

Beardsley Pillows. Philadelphia Inquirer. It cannot be claimed that the poster or Beardsley style of embroidery is beautiful. but it is bright, showy, and as yet a novelty, confined to pillows, or perhaps a hanging for a gay smokingroom. Most any poster that you particularly admire will give you the colors and the forms to use. always try to be good in Lent, and it is | Cloth figures of broadcloth, billiard-cloth being good to sew, they think. Several or ladies' cloth are cut from white, black, blue or red and applied to a background that will make a striking contrast. The

and in sweeping lines with rope silk or colored cottons. A magazine cover of deep yellow linen has a Mephistopheles figure of black velvet applied to it. A pillow with a sky-blue background that covers the upper half has on the lower half the figure of a girl dressed in deep yellow. Above her bits of green cloth appliqued give a background of leaves, A pillow of bright yellow broadcloth in the same style has the figure of an old man cut from black cloth and white ap-

A Good Time Coming. Boston Transcript "For the morning walk in the Dois de Boulogne," says the Journal des Debats of Feb. 13, "young women put on their very short serge skirts and tailor jackets, the hygienic costumes which we borrow from our neighbors across the channel." Mothers in Paris now go for the morning walk with their babies in their little carriages as in London. The increasing outdoor life of more and more. By and by they will not be infrequent for shopping and all other informal city wear. And what a release

From Various Sources. Rock candy, powdered, to sweeten Turkish cof-

ing-slave the average woman.

fashion may yet offer to that braid-and-fac-

fee, is used in American drawing rooms when it is desired to serve the drink very much a la When clothing becomes wrinkled from packing or from any cause, the wrinkles may be removed by hanging the garments over night in a heated

room. Spread the clothing over a clothes horse

as smoothly as possible. A beautiful sofa pillow was made from the fine pieces of wrought work on an old lace curtainwhich was worn to shreds so far as the net was concerned. The lace designs were appliqued on a rich shade of brown velvet, the cushions backed with a plain cream silk and edged with a frill

Pink is a decided favorite for evening tollets,

and shaded violets afford a strong contrast when

used in conjunction with pink, a violent blending, perhaps, it may be reckoned, but granted the right shade of pink and the correct tint in purple, the contrast is neither harsh nor in narmonious, and is certainly a very fashionable A very soothing drink for an inflamed throat or lungs is flaxseed lemonade. To make it put two tablespoonfuls of flaxseed into an earthen bowl

and pour over it a generous pint of boiling water. Cover the bowl and place it at the back of the stove, where it will keep warm for three or four hours, strain the liquid and add to it the juice of two lemons and as much sugar as is desired. This drink may be taken hot or cold as the individual fancies. Some seasons ago a popular lecturer on "the fine art of dress' gave this advice: "Wear street gowns the color of your hair, house gowns the

color of your eyes, and evening tollets the tint of your complexion." As the majority of women have either black, brown or gray hair, the wis-dom and taste of the advice is apparent as far as street dress is concerned. To dress well means to dress appropriately for each occasion, and the season's fresh goods, which display any number of very rich beautiful materials, makes the selection of gowns "the color of your hair" an easy metter. A convenient laundry bag for the pantry is 46x36 inches and has a wide, deep pocket occupying its length and width. This pocket is intended for the seiled tablecloths. On the outer side,

below the deep slit through which the inner and

big bag is reached, is sewed a piece of linen twenty inches deep and stretching across the bag. This piece stitched down through the center forms two smaller pockets, for stained and un-stained napkins. The hag is made of gray linen bound with cotton braid. A hem at the top permits it to be shirred on a short shade-stick, into each end of which is fitted a screw eye. From these eyes a cord passes by which the bag is suspended. One of the assured survivals of the past sea

son is the short jacket under all its shapes and names, the Eton. Zouave, boiero, Russian Patrol and the French Guard, with its gay military tecorations. This diminutive garment is emmently dressy and effective and will lose none of its elegance under its warm or hot weather guises. In handsome lace, it is most dainty and graceful with a full dress toilet; in velvet it will e quite as popular as during the winter season and even more generally worn, for it will accompany many elegant outdoor costumes; and on lemi-dress toilets it is made of countless rich and pretty textiles and is as variously trimmed it is quickly adjusted, and, particularly if of selvet, it transforms in a trice a plain, simple sodice into a charming and picturesque one, and s capable also of infinite variety, for any numser of separate waists, bodices and fancy blouses can be worn in turn with this one rich little